

are authorized to set forth their differing views. While a consensus is often valuable, it can at times be just as important to highlight where differences exist and stimulate debate on the best course of action to be followed. Representatives from the Susquehanna Compact and from the Interstate Commission on the Potomac River Basin would be included as observers at Commission meetings.

Performance of other commissions

There are now seven Title II commissions. Because many of New England's environmental problems are similar to Chesapeake Bay problems, the performance of the New England River Basin Commission is a good yardstick for judging what to expect of a Commission in the Chesapeake. The governors of New England are unanimous in their view that the New England Commission has been most worthwhile. I believe their experience argues strongly for a similar institution on the Chesapeake. Floods struck southern New England in the spring of 1968, not long after the Commission was organized, and the Corps of Engineers was ordered to make a study of flood control, particularly in the Rhode Island area. Upon reflection, it was decided that the Commission was the most appropriate entity to manage the study. The Commission had a technical staff capable of controlling the design of these studies, dominating the study apparatus, and monitoring specific study elements. State and local input was much greater than in most Corps studies, and a good result is expected.

The Commission has also embarked upon an ambitious study of Long Island Sound and interim reports have stimulated a great deal of discussion and public participation. Parallels to the Chesapeake Bay are particularly striking in this undertaking. Yet possibly the most noteworthy project of the Commission has been to work with the Massachusetts Institute of Technology on the effects of offshore oil drilling on New England. The work done by the Commission and MIT served as the core for the later excellent study by the Council on Environmental Quality on the environmental effects of drilling for offshore oil on the entire east coast and the Gulf of Alaska. In fact, researchers at MIT, because of their previous experience with the New England study, were chosen to do the CEQ study. As a member of the National Ocean Policy Study, I chaired hearings which reviewed both these undertakings. I found the New England effort most impressive. Think for a moment if there had been no CEQ study, New England would have been well prepared to make rational judgments concerning offshore oil development because they had commissioned their own study, but Maryland, Virginia, and Delaware would have been completely unprepared. New England has relied upon the New England River Basin Commission to give it the necessary regional view, something the Chesapeake Bay region now lacks.

How to form a Title II commission

Title II commissions have been formed in a number of areas of the country, but for some reason they have received little notice in the Chesapeake. I hope that my recommendation will lead to a full discussion of the management needs of the Chesapeake and I am confident that such a discussion will lead many to conclude that Title II commissions represent a good vehicle for protecting the Bay. I was pleased to note that the Citizens Council for a Clean Potomac expressed support for Title II commissions as a means of safeguarding the Chesapeake. Specifically, they call for serious consideration to be given to alternatives to the proposed Potomac Compact and they particularly emphasized the possibility of creating a Central Atlantic River Basins Commission under Title II of the Water Resources Plan-

ning Act of 1965 for the Potomac Estuary and Chesapeake Bay. A report of their action can be found in Volume 30 No. 5, of the Potomac Basin Reporter, Published by the Interstate Commission on the Potomac River Basin.

No new legislation is needed from the Congress to create a Title II commission. All that is necessary is that the governors of the states to be served by such a commission write the President of the United States requesting the establishment of a Title II commission for the Chesapeake Bay. Important details can be agreed upon between the parties prior to this request. Agreement should cover voting rights, the process by which a chairman is chosen, and the jurisdiction of the Commission.

I call upon Governor Marvin Mandel of Maryland and Governor Mills Godwin of Virginia to explore the possibilities of creating such a Commission. My office will always be available to them in their efforts to ascertain whether a Commission should be established. I hope that they will commit the staff resources necessary for a proper review. As thinking develops, the possibility of varying degrees of participation by the District of Columbia, West Virginia, Pennsylvania, and Delaware can be considered.

The Bay is surprisingly healthy considering the care we give it. For the most part, our wetlands are not filled, our fisheries remain, though diminished, and wildlife, from the Canada goose to the smallest life form in the Bay waters, still flourish. Unfortunately, we often take the time to care too late. I hope that the Bay is worth saving when we get around to doing it.

THE WORK OF MOTHER TERESA

Mr. HUMPHREY. Mr. President, yesterday I had the privilege of meeting with Sister Teresa, who has been working to save the very poorest in India. Her order, the Missionaries of Charity, now operates in 54 cities and 4 continents around the world.

Today, she appeared and spoke on behalf of the world's poor at hearings by the Senate Foreign Relations Committee on the world food resolution, Senate Resolution 329.

This wonderful woman embodies the best in Christian life and humanitarian ideals.

Mr. President, articles on Sister Teresa and her work appeared in the July 6 and 10 issues of the Washington Star-News. I ask unanimous consent that the articles be printed in the RECORD.

There being no objection, the articles were ordered to be printed in the RECORD, as follows:

[From the Washington Star-News, July 6, 1974]

NUN CALLED MODERN-DAY SAINT

(By Genevieve de Chellis)

Special to the Star-News

Those of us who are strong and active this morning, those of us who stride confidently in the unconscious arrogance of youth, of health and success, can we promise that tonight we will not be helpless, in pain or near death? We can only hope that at such a moment we find at our side the kind of compassion that a remarkable woman known as Mother Teresa has come to symbolize.

She is small of stature, she is penniless. She is neither young nor pretty. She is also great and spiritually wealthy. She has a beauty that is ageless.

In this day of impersonal technology, of military conflict, of both moral and spiritual

confusion, Mother Teresa is a woman who brings her very simple message to Washington next week, one of love and concern for her children—the poor of the world. She will speak to two ecumenical groups—to all who share her concern—on July 9 at 8:30 p.m. at St. Matthew's Cathedral and the following evening at 8:30 p.m. at the National Presbyterian Church. She also will discuss the world food crisis with key members of Congress.

This woman, who has never been a mother in the physical sense, is known precisely because of her countless children, each of whom she loves with the selfless love of a mother, especially the littlest, the weakest and those most in need.

The littlest, not only unwanted babies and orphans, but the small, the insignificant, those who may be less than insignificant, too often a living reproach, better removed from uneasy eyes. The sick, the infirm, those of falling mind, the hungry, the helpless, those whose lives have lost meaning and usefulness in the eyes of the world. Those who literally have no place to die.

It was in 1952 that the Indian government gave Mother Teresa an old abandoned Hindu temple to which she and her nuns began to bring the disease-ridden outcasts they found dying in the gutters of Calcutta.

"What exactly do you do for them?" Malcolm Muggeridge asked Mother Teresa when he and a BBC camera crew came to Calcutta to do a TV documentary about her work.

"We want them to know that they are wanted," she explained. "We want them to know there are people who really love them, who really want them, at least for the few hours they have to live."

This is Mother Teresa's message to today's increasingly depersonalized and computerized society. Faith in the spiritual value of the human being, in the sacredness of each life, in the redeeming value of suffering, in the all-healing power of love. Of some 30,000 people brought from the streets of Calcutta to Mother Teresa's House of the Dying, more than half have recovered. Many are now able to work again. Currently she has 12 such houses "for the dying" and the results are the same.

The Albanian nun was a teenager barely 17, when she left her home for the missions in India. More than 20 years later, in 1948, in answer to an impelling interior call, she asked permission to leave her order and to devote herself exclusively to the care of the poor in India's slums. It was thus that she founded the order of the Missionaries of Charity who have since spread to four continents.

Her nuns treat half a million patients a year in 125 dispensaries around the world and maintain centers for the poor as well as nursing homes. When Mother Teresa is asked about her work in Harlem, she has been known to point out that hunger for love hurts as deeply as the hunger for bread.

The frail, 64-year-old woman in the white and blue sari was given an \$85,000 foundation gift last year by Britain's Prince Philip. The government of India presented the Nehru Award and a citation praising her work for lepers and the Joseph Kennedy Foundation handed her \$15,000 to help her sisters' work with the retarded.

Mother Teresa's order, which now numbers 800 nuns, speaks well for the spiritual fiber of today's young. Prospective members are offered a lifetime of stark poverty, of hard work in squalid surroundings, of ceaseless prayer from which to draw strength. They must own nothing, they must share the food and the living quarters of the very poor in whom Mother Teresa sees "Christ, the poorest of the poor." Yet women from every part of the world continue to ask to be admitted.

"Their life is tough and austere by worldly